

in a mascot. Nav further unreasonable inferences may seriously affect the course of politics : should prices rise there are multitudes of voters who will hold the ministry in office to blame. Nor is science itself quite free from the illusion that happenings which transcend our powers of conception can be strung together by reason as cause and effect.

III. *Unhappiness*—We enter here upon the workings of Conscience, that influence which through unhappiness—or the threat of unhappiness—controls all but the most lawless men. Conscience appears to us in the guise of a judicial authority which commends or reproves us according as we obey or disobey certain rules of conduct or laws—it may be human or divine. But no rule or law affects our conscience unless it has been adopted by our will either as an original resolution of our own or on the authority of the society to which we belong. A Mohammedan does not repent of bigamy or a soldier of looting. The prick of conscience which leads to repentance results then from a failure of the will to assert itself—a failure which our consciousness glaringly portrays : it is unhappiness that arises from the dissatisfaction of the will, which resembles our other impulses in causing us distress if its cravings are unfulfilled. This feeling has reinforced very potently the efforts of authorities, whether religious or civil, to restrain human

conduct disorder which would break up from society. But however useful to the community, repentance is unhappiness to the individual. To one of sensitive character it may indeed be torturing anguish.

Misery rather than unhappiness is the lot of those who are afflicted with imperious impulses that conscious will impels them not only to